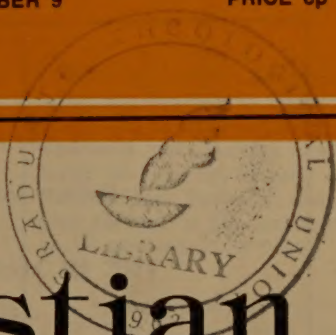


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Christian Order

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Archbishop Robert J. Dwyer

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PRO FIDE MEETING

Father John Tracy, S.J.

“ THE HUMANIST CAMPAIGN AGAINST CHRISTIAN EDUCATION ”

Sunday, September 25th

following

Benediction of the Blessed Sacrament

at 4 p.m.

Saint Joseph's Church, Plaistow Lane, Bromley

Refreshments

Southern Railway Stations : Bromley North
Bromley South
Sundridge Park

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If You Change Your Address :

Please let us know two or three weeks ahead if possible and please send us both new and old addresses. Thank you.

Christian Order is a monthly magazine devoted to the promulgation of Catholic Social Teaching and incisive comment on current affairs in Church and State; at home and abroad; in the political, social and industrial fields.

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Christian Order

EDITED BY

Paul Crane SJ

VOLUME 18

SEPTEMBER, 1977

NUMBER 9

Unfinished Business

THE EDITOR

READERS will find in this number of *Christian Order* a letter of the late Archbishop Robert J. Dwyer, which was written in 1975 and which he attempted twice and unsuccessfully to deliver personally to Pope Paul and which has been published now one year after his death. Let it be stated at once and in all fairness that the Holy Father was in no way responsible for its non-delivery.

The importance of the letter lies in this, that it sets out line by line the troubles afflicting the Church at the present time and that the picture it presents is in no way confined to the United States. The tragic and, from many angles, sinister picture which it presents applies generally, though in varying degrees, throughout the Catholic world. The Archbishop, in other words, speaks for us all, not only with regard to the substance of the attack on the Faith from within the Church, but with regard also to the method of its pursuit. The method is the same everywhere and it is this sameness, particularly, that makes one think. The story is of episcopal complaisance, bordering at times on compliance, in face of many-sided secularist and neo-modernist attack on the Faithful committed to every bishop's care; whom it is his bounden duty to guard and defend in matters of doctrine and morals. This, the

bishops do not appear to be doing, neither do they appear to have been doing it for the past ten years. What could have been excusable in the confused years that immediately followed the close of the Council is, surely, excusable no longer. Under such circumstances, the Faithful have the right and, indeed, the duty to ask why those who are bound to uphold and guard the Faith of those in their diocese are not doing so. The Faithful in many, many cases have exercised this right. I know of no single case in which they have received a straightforward reply from their bishops. All they have received is a series of bromides. As a result, they have lost faith in their bishops. Can they be blamed for so doing? I do not see that they can; the more so in view of the fact that so many of the difficulties afflicting them today seem of obvious and simple solution. All they require is an honest and straightforward answer followed by effective action. Neither ever comes.

Take, for example, the matter of the Religious Instruction of children. In this area Catholic parents are very naturally concerned as they have every right to be. What they cannot see is why insistence on the use of a good text-book—of which there are still a good and varied number—would not go a long way to meet the difficulty. But their wishes in this matter do not appear to have been granted. Their children continue to be victimized; treated as guinea pigs by the new-breed clerical and lay teachers, not of religion, but of the prevailing secular humanism within the Church, which makes mankind a substitute for God. Many more examples could be cited. I am not interested in doing so here. What I would do is stress the universal and somewhat sinister fact of what appears as continued episcopal complaisance in face of continued catechetical assaults on the Faith, particularly of the young. One is entitled to ask why.

Reprints of the letter that follows are available at \$1.25 per copy from "Orthodoxy of the Catholic Doctrine", 11820 N.W. St. Helens Road, Portland, Oregon, U.S.A.

Letter to Pope Paul of the Late Archbishop Robert J. Dwyer

THIS is a report to your Holiness on the critical areas of concern in the Church in the United States of America today.

1. *Papal Authority and the Teaching Magisterium of the Church*

There is a discernible note of disobedience in the Church today, which first publicly surfaced with the publication of *Humanae Vitae*. Leaders of this public movement were members of the theological faculties of the Catholic University of America. The attitude that the Holy See, and the Vicar of Christ, may and even should be ignored is widespread and open.

There is a general lack of unanimity in support of the Teaching Magisterium. As you recall, Your Holiness, the original onslaught arose at the time of *Humanae Vitae* and has grown. The *Dutch Catechism* has had a seriously undermining effect.

Legalism has entered and the strife it has engendered over "infallible" has led to the spurious idea that if what the Holy Father has pronounced is NOT SOLEMNLY DEFINED INFALLIBLE, it is thereby fallible, or worse, fallacious.

For example, in what has come to be known as the Windsor Statement drawn up on the Eucharist by the Anglican/Roman Catholic Commission, doubt is cast on the Papal authority of Pope Leo XIII's proclamation that the Holy Orders of the Anglican Church are not valid. Anglicans and even some Catholics (particularly members of the said Commission) have taken the position that they *are valid*.

Such legalism is strong in the Church in America. Workshops have been held which describe the Pope as being at the base of the triangle—"a servant of the people"—always stressing "horizontal" authority. The Vicar of Christ is not set at the *Apex of the triangle* where Jesus put him. These workshops are sponsored primarily by Diocesan Education Departments and the Division of Education for the United States Catholic Conference.

Also, children in many of our elementary schools, high schools, colleges, and particularly in seminaries, are NOT TAUGHT that the Teaching Magisterium of the Church is the final authority. The modernists and idealists have reduced the Holy Father to a presiding officer or a "chairman of the board".

The sacred and divine appointment of Peter is ignored, as well as the supernatural character of the office of Pope. Not on the part of all, thank God, but on the part of two many who are grasping for leadership roles.

There is also an indirect attack on the Holy Father through persistent and pernicious attack on the Curia.

Simply by ignoring the directive of the Teaching Magisterium, by temporizing and compromising, a general lack of obedience among those who would divest the Church of her Mystical and Supernatural character, exists and is growing.

There is a resurgence of Modernism and secular humanism, all vigorously opposed to obedience to Authority, aided and abetted at all times by the scandal of "theologians" writing and speaking contrary to dogma and morals, with such men as Father Charles Curran, Father Gregory Baum, Father Eugene Kennedy, Brother Gabriel Moran, and others being constantly quoted in both the Catholic and secular press. Many errors are propagated through columnists.

The loyal laity is becoming more and more discouraged and confused because these men are neither reprimanded nor censured.

Father Raymond Brown, who discusses the Virgin Birth and the Resurrection in such terms that cause the secular press to say he believes "these should be restudied" and, of course, to jump to the conclusion that he casts "doubt" on them, has even been invited to Rome to lecture to Bishops. This, Your Holiness, is a scandal to many.

What are even the Bishops to think when this man who questions the Virgin Birth (in a cleverly guarded manner) and the bodily Resurrection of Jesus Christ, is INSTRUCTING BISHOPS? Such is the state of the Church in America, that those who have propagated ideas of Modernism are promoted to a position where they influence Bishops. It is discouraging to say the least to those who love Holy Mother the Church, and desire to follow her traditional teaching.

Father Raymond Brown was sent to Rome by the United States Conference of Bishops. This speaks volumes for the condition of the Church in the United States, Your Holiness. His theology is shot through with Modernism. His authority is awarded and applauded by some, even those in authority.

Instruction at Papal Audiences

Only a few Catholic newspapers carry the instructions you give the faithful at your General Audience. Many do not. Unless diocesan newspapers do carry your teaching, Holy Father, how will the laity be instructed on the mind of the Magisterium? Could not something be done about this through a directive from you?

The United States Catholic Conference and the National Conference of Catholic Bishops

At this critical time in the life of the Holy Catholic Church, when the ONE and HOLY needss to be emphasized and strengthened, and Bishops need to feel the life blood of Jesus Christ flowing directly from the heart, the Chair of Peter, the United States Catholic Conference and the National Conference of Catholic Bishops have become a sort of superhierarchy, separating the Bishops from their Head.

These two bodies, operated by self-perpetuating bureaucrats, are assuming an ever increasing and dominant role in the Church in America. It does not seem that these organizations, formed with such promise and optimism, have served as was thought in the original proposal. Rather than facilitating and tightening the ties between Bishops and Rome whom they are serving, it would seem to loosen them.

The problem, however, that has arisen is that members of the joint staffs have assumed the position of spokesmen for Bishops in America. Frequently the Secretary General of USCC/NCCB for example, Bishop James S. Rausch, may express his personal opinions on a matter, but these are reported by the staff in the form of news releases to the mass media. The newspapers and television stations then interpret Bishop Rausch's remarks in a manner that makes them appear as the official stand of the Bishops of the Church.

Various Commissions members, too, make statements giving the impression that they represent the Church in such a manner. The Reverend Patrick Sullivan, Commission for Communication, said on a television hookup early this year, "There is a growing theological opinion that there is no personal Devil". Father Sullivan did not qualify the statement and since the panel discussion on which he appeared concerned the film *The Exorcist*, listeners were left with the impression that this "growing theological opinion" is official. When men like this, representing the national office, speaks publicly in such a manner, they are doing serious harm and confusing the faithful.

Considering that Father Sullivan's remarks were made shortly after you, Your Holiness, has reasserted the Church's teachings on Satan and the Power of Evil, you can understand the impression and the actual situation which exists. The Vicar of Christ's opinions do not count for much.

USCC/NCCB Staff Members Work in an Autocratic Manner

The staff members are hired or appointed by the USCC/NCCB, not voted into office by the body of Bishops and they become autonomous policy-makers and Church spokesmen. The office of the Bishop (both individually and collectively) is thereby diminished and his teaching authority nullified. The Bishops are superceded by priests who are only too eager to direct the course of national policy, advertently or inadvertently, for the entire Church in the United States.

In a country as vast as the United States, cluttered and fractured by such a diversity of opinions, it becomes very easy for the Modernists to take over.

The liberal Catholic press reports that in the last year the shift of power by the appointments of ten new liberal Bishops, plus the promotion of seven liberal Bishops to higher offices, is shifting much in the direction toward the liberals, under the pretext that the Holy See has in mind the pastoral approach. This certainly gives the impression that *only* the liberals have the pastoral approach, and *not* those faithful Bishops who are following the teachings of the Holy Father and the Magisterium.

The staff of the National Office has much power to promote nominees of their mind and thinking for appointments as Bishops, and also to make promotions to higher offices

Holy Father's Orders Ignored

The Rite of Baptism, which you, Your Holiness, personally corrected in 1973 and ordered to be reprinted with your corrections, has been completely ignored by the National Office. The previous non-corrected Rite continues to be put forth, with all of its errors, as the official approved Rite. This is deliberate evasion of your orders. It is not due to lack of time. Members of the Office continue to print other material filled with VERY DANGEROUS doctrines of Modernism.

Many teach that Baptism is no more than an induction into the Christian Community, solely. The purpose of the Sacrament, to cleanse from Original Sin, is NOT taught in many many places, including seminaries.

The spirit of obedience is lacking and new releases concerning such matters as CONFESSION recently released by the Holy Sea, are distorted even in Diocesan newspapers.

When the directive on Confession was released, the media devoted long paragraphs to the discussion of GENERAL CONFESSION.

In fact, General Confession, in spite of your restrictions, was discussed in such terms as to give the impression it was acceptable. Only a well informed and critical reader would have understood that General Confession was reserved for extraordinary circumstances.

In fact some priests, ignoring their Ordinaries, continue to insist on using General Confession. The laity remains in a state of confusion.

Students are told that Confession is not necessary, just as they are told Mass attendance is no longer obligatory. Over and over again, one hears of priests and religious instructing students that there is no necessity of attending Mass on Sundays and Holy Days of Obligation. Since premarital sex relations, homosexuality, and missing Mass, are no longer considered sins, it would leave little to confess on the basis of standards established by a great many clerics and sisters.

Some Bishops in the United States have compromised on your directive, Your Holiness, which insists on Confession before First Communion. Bishops frequently bend to the pressures of their Diocesan Education Directors and Staff, who advocate the idea of discontinuing Confession before First Communion.

The National Office of the USCC/NCCB has not aided in clarifying the matter, but it would seem almost deliberately slants material to suit its interpretation of belief.

Communications from the Holy See

Communications from you, Holy Father, are published in a distorted form, LONG BEFORE THE BISHOPS RECEIVE A COPY.

On many critical matters concerning the Sacraments, Faith and Morals, I have had telephone calls from someone asking me, "Can this be true?" I am forced to answer, "I do not know. I have not seen the original material".

Not infrequently, these matters have come from some anonymous source in the media.

Your Holiness, would it not be possible that the individual Bishops should see the material dealing with vital issues of Faith and Morals, BEFORE it is released to the press and all other media?

As it is, the faithful are being misled, and are being disturbed by many contradictory teachings and reports.

"Signs of Hopefulness"

In a recent interview, Archbishop Jean Jadot chided those who do not see "hopefulness" for the Church in the United States and he said they are "pessimists".

I have searched long and earnestly, Holy Father, together with many who love Holy Mother the Church as the Body

of Christ. Neither I nor they can see the situation from such a hopeful standpoint.

In a recent news release the Apostolic Delegate, Archbishop Jean Jadot, was quoted as saying he sees "hopefulness" for the Church in the United States. I do not know from whom the Delegate is getting his information, but its accuracy may be seriously questioned. This the laity would be the first to tell you—the loyal laity who are still anxious to be faithful to the teaching Magisterium of the Church.

Education

There is a constant effort on the part of members of the Education Commission of the United States Catholic Conference to dilute Catholic teaching through introduction of reading material and suggestions, which are at variance with the teachings of the Magisterium.

Only by the diligence of individual priests and Bishops, was the National Catechetical Directory saved for the Church in America.

Auxiliary Bishop William McManus of Chicago, chairman of the NCCB Commission on Religious Education, and Auxiliary Bishop Raymond Lucker of the St. Paul/Minneapolis Archdiocese, tried to suppress it at the International Catechetical Congress in Rome in 1971. One member of their team, the Reverend William Tobin, has since left the priesthood and married in a Protestant Church.

The National Office of Religious Education led a long fight against the passing of the Bishop's doctrinal document "Basic Teachings of the Catholic Doctrine", which is composed on the basis of the General Catechetical Directory. Since they failed in this attempt, they presented a Pastoral Letter to the Bishops entitled, "To Teach as Jesus Did", which plainly diluted the orthodoxy of the Church. After both documents were voted on and passed by the Bishops, the liberals are making the attempt to promote only "To Teach as Jesus Did", in an attempt to promote this and discard the Basic Teachings. This is a strategy for side-stepping Orthodoxy and promoting Modernism.

The USCC drew up the first draft of "Basic Teachings of the Catholic Doctrine", which was so atrocious that even on a short interval of study (which was at the time given to

the Bishops) it was obvious to the Bishops that acceptance of it would have been tantamount to an abdication of their responsibilities.

Another example of the manner in which the Modernists of the National Office have taken over the responsibilities of the Bishops is a recent study, "Aid for Basic Teachings for Catholic Religious Education", published by the National Office. It recommends books of authors whose ideas and philosophies the Bishops were striving to exclude from Catholic teaching when they published their "Basic Teachings"

We are rapidly becoming a nation of sex maniacs and the Church is not combatting it with sufficient force and conviction. The Church has lost much of its influence for good in America through the disaffection of many of the Diocesan Commissions on Education, through the introduction of amoral if not immoral sex education programs, such as the "Becoming a Person Program".

Humanistic religion texts plays a large part in the sex education program leading to moral relativism. False teaching about conscience is widespread, asserting that conscience is supreme, and making each person his own judge. Situation ethics is rampant, ignoring the fact that the Church teaches that there are some things which are evil at all times and all situations.

These attitudes are so consistent and persistent as to warrant the charge that there is something very like a conspiracy to corrupt Doctrine and morals. The effort has been strong, obvious and so open as to be evident to all who wish to adhere to the Teaching Magisterium that it is a pronounced and well organized campaign.

This effort is so powerful and consistent that the laity, largely uninstructed, have become confused and apathetic. The large outcry which the laity originally made was quelled by the ridicule of priests and nuns who are promoting the "new technology" of Modernism. Parents have been intimidated and put down — or ignored. Only here and there in the large community of the United States has a Bishop heard the pleas of parents and supported their cry. Efforts, however, on the part of Bishops to resolve the problem has led to widespread rebellion on the part of priests and nuns.

Many of the textbooks in common use fail to emphasize the supernatural position of the Pope in the Church as the Vicar of Christ and the successor of Peter; neither do they make it clear that His instructions to the whole Church on matters of Faith and Morals are to be adhered to according to his "manifest mind and will".

The Pope is merely regarded as the head of the Church. Many state that all the Holy Father has to do is to give expression of the consensus of the Church, so that it is made to appear that doctrine comes from below rather than from above, and the Pope merely puts into effect what comes from the people. This is the "new democracy" being promoted within our Church.

The supernatural aspect of the Holy Father's position is viewed through an attitude of naturalism and secular humanism.

The Catholic University of America

The tenor of the loyalty of some of the academic personnel, especially those teaching Moral Theology, was best exemplified, Your Holiness, by the incident with which you are acquainted, when so many priests signed the proclamation against *Humanae Vitae*, with Father Charles Curran, who later wrote a disastrously damaging book, serving as leading spokesman.

I was one of those who resigned as a member of the Board of Regents at that time.

The scandal is that these men have never been reprimanded nor forced to relinquish their positions. This has led to moral confusion and has been responsible in large measure for the continuing deterioration of respect for the position of the Holy Father in the Church, and a substantial disregard of obedience among the clergy and the religious in the United States.

Speakers at workshops *imply*, but never come out directly and publicly state, that obedience to the Pope is *passé*.

A member of another denomination, reported as being a "scholar" in the Episcopal Church said recently to a newspaper reporter, "No Catholic believes in the infallibility of the Pope anymore. I talk with many priests and sisters constantly. They do not believe it".

When the reporter remonstrated, saying he was a Catholic and followed the Magisterium, the answer was, "You are in the minority. And, if it is not Catholic, why are those who deny the infallibility of the Pope not excommunicated?"

This Episcopal priest went on to tell the reporter that Catholic belief changes "with the belief of the faithful" implying that soon these people will be influencing the Church's change in Doctrine and Dogma.

Catholic Church Leaders and Teachers are Compromising

- (a) On the Authority of the Pope and the Teaching Magisterium.
- (b) On the Divinity of Christ and His Real Presence in the Eucharist.
- (c) On the Virgin Mary and her position in the Church (despite the excellent pastoral letter on Mary published by the United States Bishops).
- (c) On the Inerrancy of Scripture.
- (d) On Morals:
Homosexuality is being widely flaunted. Many Bishops are not providing uncompromising and outspoken leadership, while at the same time the famous Protestant evangelist, Billy Graham, reports that Catholics are flocking to him and his crusades.
- (e) Through this adulterated education, there is a steady erosion of belief and compromise with the secular and vulgar in Church music and worship.

Elementary and High School

Defective texts are recommended for the teaching of religion, and show the influence of the *Dutch Catechism* and process theology, ongoing revelation, wordly attitudes, and false teaching on conscience, leading to private judgment.

Seminaries

The grave conditions in seminaries across the United States is widely known. Serious candidates to the priesthood seek vocational instruction in the few faithful schools left here in America or in Europe.

Discipline in the seminaries has for the most part been replaced by permissiveness. In some seminaries candidates for the priesthood are permitted, if not encouraged, to "date" girls.

Traditional, scholastic theology has been replaced by "on-going" revelation. Professors having fundamental views are dismissed from faculties.

Behaviorist psychology has replaced deep spiritual analysis of character.

In a recently published letter, an ordained priest wrote of his recent seminary training:

"Some priests (not all) discouraged Eucharistic devotion. A number of us 'went out on a limb' and fought for Benediction and Adoration once a month. Less than 20 per cent of the seminarians participated. The more liberal students disparaged the practice as a 'kooky worship'. Textbooks are frequently based on the *Dutch Catechism*".

The priest reported that professors wear secular clothing and only one wore his cassock in chapel.

The result of the conduct and lack of inspirational leadership on the part of professors in seminaries has caused many young men to give up in disgust. This, at a time we desperately need priests.

Catholic Universities and Colleges

In the past 9 years, many of the leading colleges and universities in the United States have disclaimed Catholic connections in favor of lay boards. This was done primarily to be in a position to receive Federal funds. However, these schools have lost almost all of their Catholic character.

Leading abortionists have been invited to speak at such famous former bastions of the Faith as Notre Dame. Planned Parenthood speakers have been welcomed there.

One United States Catholic University this spring honored one of the most out-spoken pro-abortionist women in the country with an honorary degree. This scandalized the faithful across the land.

Theologies of every variety are taught. Religion classes in many instances are a travesty. They are worse than

heretical and may be classed as downright immoral. Documentation is available on this through curriculum prospectus material.

Few students graduating from these schools retain their Faith; a fact which speaks for itself.

Liturgy and the International Commission on English Liturgy (ICEL)

Your Holiness, you most opportunely and sternly rebuked the innovators of the Canons of the Mass.

There is, however, a decided and strong movement within the Liturgical Commission of the NCCB/USCC itself to shift the Mass from its Traditional and essential position of Sacrifice to one of a Community meal or Fellowship.

The emasculated language of the liturgy itself leads to an opportunity to betray the great, mystical awe and sacrificial aspect with which Our Lord endowed the greatest of all Catholic treasures.

The ICEL translation has done this for example—
The Latin words, as you know are:

We offer Your Sacred Majesty
This pure Victim
This Holy Victim, This spotless Victim
This Holy Bread of life eternal
This Chalice of eternal Salvation.

This is how the ICEL Version reads (lines crossed out indicate what has been left out):

We offer your Sacred Majesty
~~This pure Victim~~
This Holy Victim, ~~This spotless Victim~~
This ~~Holy~~ Bread of life ~~eternal~~
This Chalice of eternal Salvation.

Again, the Latin Version:

As we come in a spirit of humility
And with contrite hearts may we be
Accepted by You, O Lord.
And may our Sacrifice, in
Your presence, this day, please You,
O Lord God.

And, the ICEL Version :

Lord God, we ask You to receive us
and be pleased with the Sacrifice we
offer You with humble and contrite heart.

IN THE OFFERTORY, the original Latin reads: "ORATE FRATRES, UT *meum ac vestrum sacrificium* acceptable fiat" Here the clear distinction is stressed between the sacrifice of the Ministerial Priest and the sacrifice of the People. However, in the English translation this distinction is eliminated with the words, "PRAY BRETHERN, that OUR Sacrifice" This translation seems to connote the Protestant mentality on the ministerial priesthood.

AT THE CONSECRATION, in the original Latin, after the words, "HOC FACITE IN MEUM COMMEMORATIONEM" are added the words, "MYSTERIUM FIDEI", which refer to the preceding words, signifying the change of bread into the Body of Christ, and the change of wine into the Blood of Christ. And then are added the words, "Mortem tuam annuntiamus Domine, et tuam resurrectionem confitemur, donec venias".

In the English translation, after the words, "DO THIS IN MEMORY OF ME", is stated, "LET US PROCLAIM THE MYSTERY OF FAITH:"— This translation with the colon(:) at the end, actually tells the reader that the mystery is NOT the change of bread and wine into the Body and Blood of Christ, but the death, resurrection and the coming of Christ.

This arbitrary handling of the language of the Mass has provoked many faithful people and priests and they have refused to use the English version of the text and consequently a good number of the faithful have an aversion toward the new Ordo per se.

Many have even discontinued going to Mass, due to the fact that some ultra-conservative priests have told them that the new translation is invalid.

Holy Father, to save these people for the Church and the Sacraments, it would seem advisable to allow the use of the Tridentine Mass until an English version can be prepared which is faithful to the original.

Authoritative Position of ICEL

When one concerned scholar approached Cardinal John Krol of Philadelphia, President of the NCCB, about the poor translations, Cardinal Krol declared he had no veto power over ICEL.

We know this is not technically true, but this has been the way it functioned. According to the agreement between ICEL and the National Bishops Conference of the English Speaking Language, as published in *Notitiae*, the National Bishops Conference are not even obliged to take ICEL's translation if they find it in error, or if they don't want it. The Liturgical Commission authorities have intimidated Bishops by sending directives as to words to be printed in *Bold Face* or *Red Ink*. The ICEL has become the Magisterium for the liturgy in fact and practice, if not in truth.

Biblical Association of America

This association is dominated by theologians, not those deeply concerned with exegesis of a fundamental nature. The "theologians" trading as biblical scholars are using Historical-Critical method of Scriptural study and on the whole seem to ignore the inerrancy of Scripture.

Scripture is being interpreted by individual theologians, in a purely Protestant manner, to fit the ideas of Modernism, idealism, and relativism.

They are busy "demythologizing" Scripture, thus implying or proposing that the Bible is based on myth (else how demythologize it?), and worst of all, are publishing their opinions without thought of submitting them for authoritative supervision, thus further confusing the laity, priests, religious, and unfortunately, some Bishops.

All of this strikes a dangerous blow to the fundamental, traditional Catholic teaching and denigrates the Teaching Magisterium.

Even though Vatican II documents mention Theology and Theologians but once or twice, these self-styled theologians are putting themselves forth as the leaders of teaching and belief in the Church.

The Pentecostal Movement

This, quite emphatically, is one of the most dangerous in the Church in America today.

The Pentecostals would, it would seem, separate the Holy Spirit from Christ. They would make the "Baptism of the Holy Spirit" a separate Sacrament — ignoring the Sacrament of Confirmation for all practical purposes.

It has led to a new type of Ecumenism which puts the individual Catholic into dominantly Protestant surroundings and minimizes the supernatural nature of the Institutional Church, so that Protestant Pentecostal leaders are more appealing to them than the Pope and the Magisterium of the Church.

Through the movement, it is claimed some have been made more zealous in the practice of their faith, but in fact it develops a totally subjective type of relationship to God.

The movement has its roots in a dangerous enthusiasm, though it has gained momentum through the tepidity and lack of spiritual leadership of many of the clergy, who, it may justifiably be said, have performed their sacred functions in a ritualistic manner. Also administrative duties, pressing and more complicated than ever before, have absorbed too many priests to the neglect of spiritual fervor.

Schism in Belief

Your Holiness, you know the story of Vatican II. The Holy Spirit prevailed to protect the Church and its pronouncements from those who would have cast her in a different mold.

But when there is intent to change a way is found. "We did not prevail at the Council, so we will translate the documents of Vatican II to suit our purpose". This has equivalently been said many times over, by those who would reduce the Church to secular humanism.

"The spirit of Vatican II" is the watchword of those who refuse to accept the literal meaning of the documents.

The document on conscience, dealing with religious freedom, especially in those countries where governments have refused religious liberty, has been interpreted and used to give individual, subjective rights to determine each situation. Each person may determine situations according to his or her conscience. This is a conveneient boost to situation ethics.

The influence of Emmanuel Kant and his followers prevails.

Words, traditionally used in the Christian sense have been divested of their historic meaning. Fellowship is used to bear on a horizontal community. The Eucharist has become an "agape banquet or feast", symbolizing man's fraternity.

Communicants flock to the Communion rail in all sorts of attire, from short shorts to near bathing suit undress. Some pastors seem loath to condemn this lack of respect for God's Holy House.

Near jazz music in rollicking fashion accompanies those approaching the Table of Our Lord. Frequently Communion is distributed by lay persons in the churches of cities—not in far-away missions.

Communion in the hand was vetoed by the American Bishops. Yet in practice it is distributed in the hand by obstinate and disobedient priests.

Many children do not genuflect any more. Many adults also fail to genuflect. They roam around church, sit down in their pew without even so much as a nod to recognize Our Lord in the Tabernacle.

THE REAL PRESENCE IS NOT EMPHASIZED — THE SUPREME HOLINESS OF THE BLESSED SACRAMENT has been relegated to the background.

The bread and wine have been too completely represented as symbols "of the work of men's hands".

Those who would hold to the Fundamental, Literal Creedal teachings of the Magisterium are too often ridiculed as pessimistic or divisive and unwilling to be updated.

The genuineness of devout Worship of Jesus Christ as Savior and Lord uniting man to God, is a near-lost concept in the new manner of worship.

Because of the thrust of Vatican II was not to punish or to excommunicate, now, all too often those Bishops who are fervent in their allegiance to the Holy See and Holy Mother the Church are powerless in the face of the entrenched strong bureaucracy in the USCC/NCCB.

There is a strong segment of the laity, small but vocal, who cry out against this manipulation, but they are bitterly attacked as "divisive".

May Our Lord not rebuke us for fear of the storm that tosses the bark of Peter and seems to grow more intense? For we say "Lord Save Us, lest the Church in America perish", as we have seen happen in country after country in our time. The enemy in other cases has been on the outside—in the form of tyrannical governments. The enemy in the Church in the United States is *within*.

Evangelism

Your Holiness, we are happy that the coming Synod of Bishops will concentrate on EVANGELISM. The number of converts has dropped to such an alarming low as to cause grave concern.

In contrast, fundamentalist Protestant Churches have been growing, plainly because they have held to the basic tenets of Christian belief.

While we have too many hyphenated clerics, priest-sociologists, priest-psychologists, etc., trying to make Jesus Christ "relevant" to our times, our more conservative Protestant brethren have accepted Him and His message as relevant for all ages, all peoples, all cultures, and all times. The phenomenal success of the Evangelist Billy Graham would prove this.

Missions are becoming a rarity in the United States and where 20 years ago churches were packed for those spiritual renewals, today the audiences are meager and scattered. Few parishes undertake missions.

Morality

The greatest moral scandal of our current time is the lax attitudes toward such crimes against God and the natural law as homosexuality. There is a strong movement, endorsed by far too many priests and religious, to condone this vice.

In the August 31st edition of the *Detroit News*, a circular newspaper, Father Anthony Kosnik, a professor of Orchard Lake Seminary and head of a Catholic Theological Association committee preparing a study of sexuality, is quoted as saying:

"The majority of Catholic theologians argue for a more pastoral approach. They would find acceptable a homosexual relationship in which a person grows. This stable relationship may offer them a chance to grow as persons and integrate their sexuality".

These overt attacks on the Moral Teaching of the Church, by members of the Church, in the public press, are all too frequent.

A Monsignor Clement Kern, pastor of Most Holy Trinity Church in Detroit, offered a Mass for those involved in the 'gay' homosexual movement, and a Sister Jo Ann McAnoy, I.H.M. collaborated in it.

Cardinal John Deardon has been attempting to deal with the critical situation, but in reply to his letter stating the Church's position on the unnatural act, these people left the Mass to picket the Chancery, carrying such blasphemous signs as:

"I'm Gay (a homosexual), and Jesus is my Lover".

"Get the Church and State out of bedrooms."

Unless the Church in America enforces radical, strict and immediate disciplinary action against priests and religious promoting such scandalous conduct, the evil done will be irreparable.

Fornication

In many Catholic Universities, colleges and high schools, students are advised that if they are engaged and committed, sex relations are permissible before marriage. Some priests are known to be so instructing them.

Catholics, as recently reported by the Bishops, through the press, are coming more and more to accept the moral stand of secularism.

Holy Father, I consider this my Sacred Duty to inform you personally of these conditions in the Church in the United States.

I trust, Your Holiness, that you may verify these facts through the Sacred Congregation of the Doctrine of the Faith, which is entrusted by you to preserve the Faith and Morals in the Church founded by Christ.

G. K. CHESTERTON

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A "Tourist" Interviewed

(From "Aid to the Church in Need")

Mirror : As you were born in eastern Europe it is not difficult or dangerous for you to go behind the Iron Curtain?

Answer : It is not difficult because I became a naturalised citizen of a western European country some time ago. As a priest Czechoslovakia would refuse me a visa, so I have to give another profession when applying, which is not difficult. These journeys are very tiring. They involve a good number of annoying restrictions. In Rumania for example you cannot lodge at a private address but only in a hotel, which costs about 15 dollars a night. Nothing more to eat is served after 9 o'clock in the evening, and after the same hour no Rumanian may be out of doors. The same rule applies to foreigners. Nerves are often sorely tried, because you are always being followed by the secret police with an army of officials at their service. You always have to be on your guard.

Mirror : What is the general situation of the Church in communist countries? Is there more freedom?

Answer : We must not be taken in by communist propaganda. There is a world of difference between propaganda and reality. A typical example is Poland. You see many churches there, but you cannot see the ones lacking because no building permit was given. You see many priests and religious. I have never seen so many nuns in any other country. But you cannot see the administrative difficulties they are victim to. You see the churches open and filled morning and evening with the faithful, but you cannot see the regime's attempts at obstruction nor the risks the faithful run.

Mirror : Is the Church free in Czechoslovakia?

Answer : The oppression of the Church in Czechoslovakia is increasing all the time. Officially there are no

more Bishops in Bohemia but only administrators or capitular vicars. In Slovakia the Vatican has only been able to appoint bishops who were proposed by the government and who are members of the "Pacem in Terris" peace-priest movement. Some of these bishops give the impression of being puppets in the hands of the Communists. They dare not ever speak to their priests except in the presence of witnesses. They implement all the regulations against the Church issued by the Ecclesiastical Affairs Office. They are checked by secretaries imposed on them by the Communists. They cannot appoint men to office nor even administer confirmation without permission. They can only ordain to the priesthood candidates to whom the State has no objection.

Mirror : Do you know Bishop Korec?

Answer : Joseph Korec is a heroic Slovak bishop who was removed from his ministry by the State at the beginning of 1975. He is now earning his living as a workman in the warehouse of the Tatrachema firm in Bratislava. He is no exception. Authorisation to exercise their ministry is being withdrawn more and more from priests who are too zealous or from those who have reached the age of 60. The result is a frightening increase in the number of parishes without a priest.

Mirror : Are priests in country districts likewise checked on?

Answer : All priests are obliged to notify the police immediately if they receive a foreign visitor and to report on the duration and topic of their conversations. They have to acquire a sixth sense to avoid difficulties with the authorities. To be able to invite the bishop to come and administer confirmation they must first bribe the local State official. The latter not infrequently turns up at the presbytery in his large official car. The priest's house-keeper must then take care that the car does not leave empty. In summer the Communist counts on a load of fresh vegetables and in winter generally on meat and poultry.

Mirror : Is there religious freedom for the laity in Czechoslovakia?

Answer : The Catholic laity, too, find themselves more and more with their backs to the wall. If a child is to take part in religious instruction both parents have to inform the local authorities in writing. This is often made the pretext for discriminating against them at work. Higher studies for young people depend on their being members of the Communist Party. Most professions are closed to those who go to Mass, are married in church or have their children baptised.

Mirror : How do things stand with State interference in the selection and training of candidates for the priesthood?

Answer : In Czechoslovakia all seminaries with the exception of Litomerice and Bratislava have been closed. Moreover the capacity of these two, already limited, has been further reduced by the application of a "*numerus clausus*". Candidates are accepted or turned down on the basis of political criteria. The best ones are turned down; priority is given to mediocre and poor candidates. Morale in the seminaries is low. There are spies among the students. Radios and contacts abroad are forbidden. Any breaking of this rule is punished by immediate expulsion. The seminary authorities show more understanding where moral deviations are concerned. Last year seven candidates for ordination at Bratislava were turned down for refusing to take part in a demonstration of the "*Pacem in Terris*" movement.

Mirror : Is there still some glimmer of hope?

Answer : Yes, because the religious revival that is only being talked about in the free world is flourishing behind the Iron Curtain. Alongside the official Church, which in some places is more dead than alive and is sometimes completely at the service of Communism, there are still many faithful priests, relegated to isolated villages or deprived of their State permits, who give moral support to the faithful. Furthermore in some countries an underground Church exists, with priests who have been ordained

illegally and clandestine bishops. Their names are unknown to all but a small number of initiates. I was told of one clandestine priest whose parents only learned that he was a priest when he was discovered and condemned. Most of these hidden apostles have been practising a lay profession for years. An underground bishop is usually responsible for about a dozen of them. Each of his priests looks after a little group of families.

Mirror : Have you met any clandestine priests?

Answer : Late one night I was able to visit one such priest. He had been out preparing three young couples for a secret Church marriage. That night I con-celebrated Mass with this qualified engineer in the little flat where he lives. There are a few other priests too in the same district, each of them looking after seven or eight groups. They are helped by young girls or women : nurses, typists, secretaries and even a woman doctor. Under the guidance of a priest they have made a year's novitiate and have bound themselves by vows. The true spirit of the early Christians is among them.

Mirror : And how are matters with youth?

Answer : Except in Poland and Yugoslavia it is no use expecting pastoral guidelines from ecclesiastical superiors before undertaking activity among youth. Officially the Church is not allowed to have anything to do with young people. Each priest must have the shrewdness and courage to find new ways of working among the young. In some villages you can see a row of palliasses on the top floor of an outhouse. They are for young people from the cities who use the weekends or their holidays to come and visit their exiled priest. Many again go into the mountains, where priests without authorisation organise retreats in isolated mountain huts. Spiritual cells are thus being created. Boys and girls, trained in atheism for years and spiritually famished, discover the word of God in the scriptures and recognise the Lord in the breaking of bread. The Church in Eastern Europe is not dead. She will also survive the treachery of unworthy priests and the cowardice of weak bishops. She lives on in her heroes and saints and she is irresistibly winning youth.

Jubilee and After

THE EDITOR

THE contrast was clear enough. On the one hand, the happy crowds that turned out everywhere to greet the Queen with such affection on her Jubilee. On the other, the screaming mob outside the gates at Grunwick. Which was typical? I think there can be no doubt but that it was the first; typical, but with its spirit largely dormant because occasions of such mass manifestation are few and far between. If I remember rightly, the Jubilee of King George V and Queen Mary was forty-two years ago.

Why the Sourness and Hate?

Meanwhile, in between, Grunwick and its counterparts in most walks of life are, to a greater or lesser degree, of almost weekly occurrence. The media are full of their doings. From these we are rarely given a rest. The process is intensely wearing. I wonder if the gentlemen of the Press and the B.B.C. know this. Feeding on a corpse is a beastly business at the best of times. Can't they see that we are heartily sick of being made to gnaw over the years at the carcass of England? I doubt it. They would seem to be beyond that type of comprehension.

It would be helpful by way of counterpart—and to put it mildly—if the spirit which took hold of so many for so brief a time during the days of the Jubilee, were given release to manifest itself in mini-form as an almost everyday occurrence; if the sourness and screaming hate of Grunwick were countered mini-wise in the everyday life of this country by the kindness and cheerful good-neighbourliness that permeated the street parties everywhere during the days of the Jubilee. The tragedy is that the real spirit of this country is made manifest only on the rarest occasions. One caught a flash of the old Britain during the Jubilee days. Then it was gone. There was a return almost at once to the sourness expressed so

frequently in the screeching crescendo of industrial and social dispute that has plagued this country's life for the past thirty-five years. Again, one asks why. Why should we have to live like this ; in this sick atmosphere of pettifogging dispute and cantankerous confrontation?

Welfare State and Family Irresponsibility

I think it is largely because we have been forced to it. This country's way of life has been driven since the last war by the social and economic depredations of successive governments to the point where, on the one hand, mounting frustration has brought growing meanness and hate whilst, on the other, cheerful helpfulness and self-reliance have been stripped of legitimate scope and denied responsible expression. In their place, the one thing released has been envy. Since the war it has been having a ball in Britain. It is a hateful thing and it has filled this country's surface-life with sourness. Let me try and explain why.

I see progressive State centralization as the basic devil of the piece. Since World War II, government has taken over in two central areas of this country's life and the general effect has been disastrous. Welfare was the first area of take-over. Womb-to-tomb provision at the hands of the State and designed to cover the social needs of Britain's citizenry was introduced in the immediate post-war years. Two likely socially immoral effects were easily discernible at the time, but were remarked by few. They have shown themselves since disastrously in practice. They can be outlined shortly and simply.

In the first place, it is clear that, if government takes over from the citizen as a matter of course the family responsibilities that belong to him by right, he will grow accustomed in time to their usurpation and cease to act at the level of responsibility and self-reliance that his dignity as a human being demands. Thereby, his life is dehumanized because denied adequate outlet for responsible, that is, human — activity. Where his father and grandfather in their day looked ahead and made responsible provision for family need to be met through self-sacrifice, their descendant today is denied the opportunity

of doing so as a result of the misplaced and essentially materialistic benevolence of those who have placed over him the apparatus of State Welfare and sustained it ever since. As a result and in short, today's average citizen of this country is left without any real inclination for responsible self-sacrifice as a matter of daily occurrence. When in trouble he turns not to himself, but to public authority. Which means that he is now without the habit of self-reliance; dependent, as a matter of course, for ultimate material salvation on public authority. In other words, a serf; as different from his yeomen ancestors as chalk from cheese. No more his own man. Subconsciously aware of this dependence, I think, and resentful of it at base; but unable to get out from under it. Caught in the web. Therefore, frustrated and envious of those whose position, despite the all-embracing scope of State Welfare, is one of partial independence relative to himself. His effort, in consequence and often subconsciously, is to despoil them through an equalitarian policy that would reduce them to the same level of abject dependence on public authority as himself. In pursuance of this aim he allies himself with the mob, finding compensation in the illusion of power this gives him for the loss of that sense of independence and self-reliance that the State take-over of family responsibilities has brought to his daily life. He relies no longer on himself, but on the tribe—trade-union, tribunitary, undergraduate—which serves as a substitute for his lost human heritage. The smash-up of the picket line, for example, gives him a sense of power, the feeling of being someone which compensates in some warped way or other for the sense of responsibility that has been drained from his daily life by the massive encroachments of State Welfare. At bottom, the miners who clattered down from Yorkshire to clutter up the picket lines round Grunwick were seeking no more than crude and savage release from the dull reality of State serfdom which is their daily lot. It is the same with the football mobsters, the student demonstrators and the rest. In reality, these are slave revolts; brief interludes and no more that break the daily drudge of a serf existence; the brutalized work of near-slaves seeking in blinkered fashion the recovery of dignity denied. And the ugly process will grow cumula-

tively as the dependence bred by State Welfare drains self-reliance from us all, thereby increasing dependence on State bounty and providing government with the excuse it needs for the further constriction of responsible opportunity. To this kind of road, there can only be one end. It is Gulag, manned by faceless civil servants, run on a bread-and-circus basis and ruled by decree.

State Welfare and Family Upbringing

There is an attendant and devastating effect, running cheek by jowl with the first, as enumerated above. It comes like this. As the Welfare State drains the breadwinner and his wife of responsibility and self-reliance, it deprives their children of the upbringing which is theirs by natural right and which parents alone can give them. For upbringing is imparted through parental self-sacrifice, which comes to a man and his wife when led by the Christian habit of self-reliance to assume their family responsibilities. And it is in the give-and-take of the responsible family round that children learn those habits of good action which we call virtues and, above all, the meaning of love that is true, that never fails, that gives quietly and selflessly without hope of reward. It is in this love that the family's children are drawn to each other through the self-sacrifice of their parents in the place they know as home. Out of such stuff are true human beings—and, therefore, true citizens—made. They can be made only in and through the home which rests on a basis of responsibility and self-reliance. Thus the family is the moral basis of society because responsible, through true upbringing, for the values that make and maintain a true society, as distinct from a sensitized herd. Without true values, you are left with an animal thing driven mainly by gregarious instinct. And that increasingly is what we have in contemporary Britain as the children of the Welfare State—deprived of upbringing by parents deprived of family responsibilities—are thrown, adult but immature, without values and irresponsible, unacquainted with self-sacrifice, without manners and without courtesy, into the maw of the modern mob. The result, once again, can only be anarchy and hate bred by the creeping frustration that

comes with the realization of dignity denied. Here, too, the process is cumulative.

Final responsibility for this ugly state of affairs must rest with those responsible for depriving parents of their responsibilities and children, in consequence, of the upbringing which the firm and Christian assumption of those responsibilities is meant to bring them. What the Welfare State has produced finally in this country is not a people moved by reason and will, but a herd impelled increasingly by animal instinct. I can say this without in any way impugning the motives of those who worked so hard to create the Welfare State. Their intentions may well have been of the best. But Hell, after all, is paved with good intentions; and what we have in Britain at the moment is something getting pretty close to Hell.

State Intrusion in Family and Social Life

One need not pause for long over the second centralizing tendency that has hit this country so hard since the Second World War; the parallel in the social and industrial field of the Welfare State in that of family life. The deprivation of family responsibilities has been matched by further deprivations of the opportunity of self-reliance and responsible activity in industry and local affairs. In industry, the profit motive has been murdered in the name of a bogus equalitarianism and in aid of a level of taxation, itself in support of an annual public expenditure, which has passed all moral bounds. Proof is provided by the purposes to which it is put. Over-all these represent an intrusion of State power into the fields of family, voluntary and group activity generally and to the point where the responsible initiative of the individual citizen is not supplemented (as it should be where and when necessary), but supplanted by government action that is illicit because of everyday occurrence—therefore taken for granted—in the lives of the citizenry of this country. Instead of encouraging the assumption of family, industrial and social responsibilities, State power has been used to erode them over the post-war years. Thereby, successive British Governments of either Party have denied the basic purpose of their own existence, which is to encourage the individual citizen to live at a level worthy of his dignity as a human

being; in no way to make it more difficult for him to do so, as has been the case in this country increasingly and, indeed, cumulatively for the past thirty years.

The result can only be listlessness—bred by the impersonality which government intrusion always brings to industrial and local life—and, hard on its heels, the irresponsibility of those who no longer care because left with nothing to care for by Britain's empty-headed, insensitive and ineffective industrial planners. And, here as well, the progress of irresponsibility is cumulative, for the ineffective efforts of Britain's bungling bureaucracy create the complexities which serve well as an excuse for the further expansion of bureaucratic interference. (Mussolini used the same type of argument in Fascist Italy years ago). There is no end to the process. The rot spreads of its own accord because bearing within itself the seeds of its own decay. Bureaucratic intrusion grows by what it feeds on. Parkinson's Law is not a joke. It is one of the more unpleasant realities of contemporary Britain.

Wage-earners suffer along with the rest from the massive intrusions of the government machine at all points of the nation's industrial life. There are, of course, specific differences within the general pattern. Where the middle-class have been flattened by taxation and denied legitimate opportunity, particularly in the industrial field, by the growth of the public sector, the workers have been delivered over to the unions—immense power complexes under baronial rule—where their ability to work and earn is increasingly in the gift of an often unprincipled local officialdom, which must itself pay court to the aggressive herd instinct of what is becoming the mob on the factory floor. The British worker, in other words, is no longer his own man because his job and his income are in the gift of others whose wishes he must obey if he is to continue to earn it. What contemporary unionism has brought him is no more, I am afraid, than a change of masters—from capitalist boss to trade-union baron. In either event, he remains a semi-serf. As such, seeking escape from his serfdom in ways already described. The Yorkshire miners who marched on the Grunwick picket lines were not really free men. They were serfs seeking

temporary relief from their serfdom, subconsciously seeking in group self-assertion release from the frustrations of self-reliance denied at the level of their daily working lives.

Listlessness and Leisure Industries

Out of this denial, which affects all classes in this country, there comes the general listlessness, which keeps whole "leisure" industries busy in its service—from pornography to package holidays; and the fecklessness, which pressures stability and integrity out from national life. The corrosion is at all levels of family and social existence. The root cause is immoral government encroachment. The wonder is that anything at all has survived. That it has is certain. This was made manifest during the Jubilee. It is enormously to the credit of the British people that it has done so. I doubt whether any other people could have been afflicted in such fashion over thirty years and still had so much to show at what one hopes could be the end of an ugly stretch. At Aberystwyth, on July 2nd, Mr. Callaghan spoke of this country's passage through the worst depression the world had known for the past forty years. What he failed to observe was that successive British Governments—his own and others, of either Party, since the War—have been largely responsible for it and, still more importantly, that its root cause, which has not yet been removed and which shows no sign of being removed by either a Labour or a Tory Government, is the immoral social structuring to which this country's social and economic life has been submitted during the past thirty years. It is the party politicians who have stolen self-reliance and responsibility from the British people since a second World War which was fought, at base, to preserve both. They ought to be ashamed of themselves. They have betrayed the men who died. If they are so stupid as to be unable to recognise this, I can only remark that the sooner they remove themselves from public life the better.

The Myth of Centralised Planning

Wonder at the ability of the British people to remain with some sense of true values in their heads is increased

when one realises that the deadening process described above has been sharpened by government bungling; an inevitable outcome always of centralization. Against all the evidence of the stagnation attendant on similar attempts elsewhere, government in this country—whether in Tory or Labour hands—has persisted in the notion that centralised planning, at its present level in Britain—can be worked without detriment to public morale or, in fact, the general standard of living. The notion is ludicrous. In evidence, we need only cite the present inflation we are forced to live with, the gross overmanning of industry and Britain's rate of productivity since World War II, which has proved one of the lowest in the Western World. Most shocking of all has been the willingness of government and people to live off international loans and to remain content with the degrading position to which uninhibited begging abroad has brought this country. It is, of course, clear that, given the absence of economic strength that results from government bungling, this country's influence abroad, which used to be so great and which is still badly needed, becomes of progressively lessened account. In fact, the concern of British government nowadays is primarily and selfishly with itself, within its own frontiers. Britain has ceased to look beyond its boundaries to the needs of others. It is taken up with its self-induced sickness in much the same way that a hypochondriac spends all his time patching up his own ills to the exclusion of every one and everything else. The insensitive selfishness bred by and, in its own turn, breeding such an attitude is appalling. I remember being asked by African friends in Rhodesia some months ago how Britain saw their problems. "I have to be honest with you," I said, "Where the Government of my country is concerned, Rhodesia is a problem to be got rid of; in no way a people to be helped." Who would deny for a moment that this is the truth? The flight from responsibility that typifies Britain's family, social and industrial life finds its parallel in the international field. To talk under such circumstances of Britain's "moral influence in the world," as some politicians do, is to engage in no more than arrogant and ill-founded verbalization. Hard words, I am afraid, but absolutely true.

In a very real sense, of course, successive governments have brought this introversion on themselves, whatever other ideas they may have had originally. For, it should be clear that, if government takes to itself from the people for distribution as largesse to the citizenry that which they should rightly be allowed to keep as the fruit of their own efforts, then the fight will start as to who should have how much of it. Couple this with universal suffrage (which is not the same thing as true democracy) and every General Election is turned into a Dutch Auction, with politicians of different Parties hawking every five years large chunks of the National Income (which is not theirs in the first place) off to the mob in return for votes. This, increasingly, is all that matters now for most people at the polls—how much will *they* give us? And so the pressure is on and so, for example, this present Government has sold out to the union barons in return for votes. Under these circumstances, of course, it is power that counts; the takings go to the big battalions, those most easily able to hold the country to ransom. The trade unions lead the way in plundering Britain's national income and the scramble is on now for others to join them. So the teachers and doctors and dons and the rest form up and get into the national scramble with the others. It is superfluous to add that, under such circumstances, national life—and what remains by way of courtesy, manners, integrity and professional values—goes into the gutter. What counts now is the power of faction; little else. Ironically enough, those who uphold this system deride its opposite as the "mad scramble" of a competitive economy.

Freedom and Free Choice

The process is sharpened by the current confusion in this country between freedom and free choice, which has been with us for years. The latter has been turned quite illicitly into an absolute good in itself. As a result, influence goes on the one hand to the power-group that shouts the loudest and, on the other, to the godless fringe in this country, self-contained in its arrogance, which finds bogus fulfilment not in the smash-up of the picket line, but in the infliction of moral outrage wherever possible on the

usually passive citizenry of the United Kingdom. Members of this fringe are at work at all levels of social life—downgrading, debunking, scarring with their cowardly cynicism all that is good in Britain's great heritage. One reads them in the Press, hears them over the radio, sees them on the TV screen—little men living by pulling down, so that they may come up, standing on the mess they have made. I cannot easily express my total loathing of everything they stand for. Like the scum they are, they are found floating on the surface of this country's life, picking at it, scratching at it, smearing their obscenities across it.

Futility of Exhortation

Where do we go from here? Way beyond the limits of exhortation for a recovery of the "national spirit", as we had it some time ago from the Archbishop of Canterbury and, more recently during the Jubilee, from the Anglican Bishop of London. Quite frankly, this kind of talk is of little use, for its presuppositions are without foundation; viz., that you can leave men under a social system that strips them of self-reliance and responsibility at family and working level and yet expect them, so stripped, to act like responsible citizens at the level of national life. This is nonsense and there is here, I am afraid, a presumption, unthinking, I am sure, in its arrogance and not unlike that possessed by those who brought the Welfare State into being in this country some thirty years. It is, really, that "the Wogs begin at Calais", that the British are different; in this sense, that you can strip them of family motive and family responsibility in the interests of State Welfare, that you can strip them, too, of real responsibility at work in the interests of what is euphemistically called a "mixed economy"; in other words, that you can place the Englishman within a framework of daily living that *must* make him irresponsible and remain confident nevertheless that, just because he is an Englishman, he will continue to act like a responsible human being, having now as his motive for so doing neither the good of the family nor the good of his job (he being now no longer really responsible for either), but what is vaguely called "the good of the community".

According to this arrogant thesis—based on the unwarranted assumption that the Englishman is some sort of superior being, which he most certainly is not—the only thing the Englishman needs is an occasional exhortation—as per those recently of the Archbishop of Canterbury and the Bishop of London—to keep him trudging forward on the road of responsible civic virtue like Bunyan's pilgrim on his progress. The thesis, of course, is nonsense and should be recognised as such. You cannot dehumanise the citizen's life at family, industrial and social level and expect him to continue to act like a responsible human being at the level of national life; rob him of family motive and expect him, so robbed, to transfer his responsible endeavours, pure and upspotted, to "the community". The persistence of the prevailing Crippsian view that this *can* be done *because* we are British can only lead in the end to a totalitarian set-up, of which the British version, believe me, will be just as beastly as that found elsewhere.

Restructuring for Self-Reliance

One conclusion emerges. What the good people of this country need more than anything else today is the restructuring of this country's family, social and industrial set-up and environment to the extent where self-reliance is released to the point where normal human responsibilities are assumed as a matter of course. In short, the withdrawal of government—local and national—from its present level of socially immoral intrusion into the welfare and industrial fields, as well as that of local government. Government's most urgent task at present is the negative one of getting out from under (and on top) of the citizen's everyday life as rapidly as possible, leaving to him and his family—and to the voluntary and private associations he builds up with others—maximum opportunity in every field for that resumption of responsible activity which is his, not in the first place by grace of government, but by grace of God.

The present Labour Administration has no concept whatsoever of government's task as essentially subsidiary; that is supplementary of the responsible activity of the

citizen where and when necessary, but never supplanting it. Its drift, in consequence, is towards corporativism; as such, it could be described accurately as fascist-orientated, as *The Times* recognised some months ago. I do not know whether the Conservative Opposition has any real knowledge in this field or, if it has, whether it has any real intention of giving it expression and effect in intelligent action. I incline to the view that its present intention may be no more than to collect votes and that, in the social field, its ideal adds up to what we had under Edward Heath—Socialism run from suburbia by "decent chaps". If the basic social thinking of the Conservative Party is confined to this kind of puerility, then it is finished and deservedly so. Finished also will be the country.

This We Must Do

We come full circle to the crowds round the Palace when the Queen rode out to her Jubilee. Why did they cheer her so loud and so long and with such affection? Because she stands—great and gracious lady that she is—for all the values they really believe in, but which the puffed-up, political idealogues have stripped from them in their family and workaday lives. They rallied to the Queen in her Jubilee and, by implication, away from the dehumanizing structures which have been set over them and progressively smothered all that is best in their values for thirty long years; which have taken from them their sense of self-reliance and, with it, the power and, indeed, the desire to act responsibly. Thirty years is a long time, but the people of this Island are not yet morally dead. They showed this so splendidly as they cheered their Queen everywhere she went during the days of her Jubilee.

It is up to the politicians now. I wonder if they saw what lay beneath the cheering. I wonder whether, having seen it, they will have the courage to act. If not, we will have to make them act. The job is ours as much as theirs. Under God, everything depends on their reaction and ours to that brief glimpse of ourselves that we caught during the Jubilee. We saw then intuitively the truth as it should be, if only for a moment. The time has come to give it permanent expression within our midst.

Three Items

From the parish bulletin of St. Andrew's Church,
Rothesay, Bute, 10.7.77.

"There was a young priest of Dun Laoghaire
Who stood on his head for the Kaoghaire :
When his people asked why,
He explained it all by
The latest liturgical thaoghaire!"

Tucked away appropriately on the sports pages of yesterday's *New York Times* was an item by Kenneth A. Briggs, dated July 24, 1977. He was covering the interfaith charismatic "luvfest" in Kansas City :

At the final Roman Catholic mass in Arrowhead Stadium, the principal celebrant was Leon Joseph Cardinal Suenens of Belgium, considered an important ally of the charismatic renewal. At the breaking of the bread, the Cardinal chanted in "tongues", the most distinctive sign of the charismatic movement. Later white-robed priests joined hands and danced and skipped around the playing surface of the field.

Never mind, Suenens has nothing to fear; unless perchance he allowed some Latin from the old Mass to spill into his ravings—AMERICAN READER.

THE LATIN MASS SOCIETY regrets that, due to the refusal of the Bishop of East Anglia to grant permission for the celebration of their Annual Mass under the Papal Indult, there will be NO SOCIETY PILGRIMAGE TO WALSINGHAM this year.

This article is reprinted, with acknowledgements and thanks to Monsignor McInerney, Editor of *Light*, journal of the Diocese of Ballarat, Australia; and Mrs. Lucille M. Quinlan, journalist and, as you will see from her article, grandmother; and reader of *Christian Order*, which has a steadily increasing circulation in Australia, as in other continents. The sound common sense and sturdy faith of the writer will communicate itself at once to those who read this article.

Speaking for the Older Generation

By L. M. QUINLAN

IT is perhaps very rash of me to express my irritation with an article on our updated Church written by a reverend expert in his own field! But I ask you, anyone who grew up under the old ways, or like me grew old under the old ways, how would you react to the following? It comes from *The Age* National Review page of 26 July last and was written by Father Thomas White, National Director of the Australian Enquiry Centre. Here's the paragraph that triggered off my reaction:

"So much has happened so quickly in this area that the average Australian is understandably both confused and bewildered. Until a few years ago an outdated Latin liturgy forced many Catholics to build up their own list of private devotions with which they filled in the hour they spent at Mass, while the priest turned his back on them and prayed in 'an unknown tongue'. Now the sudden invitation to share actively in an updated vernacular liturgy leaves the older generation complaining that they are distracted by the noise and have no time to say their prayers."

Notice that the "many Catholics" of the first part has become the "older generation" of the second part. Would you not infer that this means the older generation never understood the Mass and was obliged to fill in the hour with selected private devotions, while the priest, his back turned to them "prayed in an unknown tongue"?

Rightly or wrongly, this was my inference and I found the idea monstrous. How was the Faith kept and passed on, for this reverend expert to pass on, if the older generation (and presumably all the generations before) did not know why they were at Mass and what the priest was doing, back turned or not? Wasn't it for the Mass that the English martyrs died so horribly at Tyburn and the Irish and Scots were hounded from their native glens? One doesn't face a martyr's death or live a persecuted life for something one does not understand.

And yet, in the truest sense, they did not understand the Mass, though they were ready to die for it. They understood it was a great Mystery, the renewal of Christ's Sacrifice for us. Their lack of understanding had nothing whatever to do with "the unknown tongue" in which the Sacrifice was offered, which anyhow was not an unknown tongue. It was the language of the Church, the language in which they learned their *Pater* and *Ave* and *Credo*. It had a very familiar but still a very solemn sound and carried with it an aura of God's mystery. Now that, to a modern psychologist, probably sounds very wrong! It should all have been spelled out in the baldest current terms: no mumbo jumbo, no tricks to lure the unwary and the ignorant! I submit that that is precisely where the modern liturgy has got on the wrong tram. God is a Mystery and no vernacular will ever make Him less so. It is cheating to maintain that it can be rendered in plain English.

At the beginning, if you can remember as far back as that, I wrote on this page that I welcomed the English Mass. I thought I did at the time. I can remember writing that it was the Mass that mattered, not the nostalgic beauty of the Latin in which it used to be said. I took my seat on the liturgical tram, if you will pardon the somewhat irreverent metaphor. Gradually, as the novelty

wore off, I began to be aware that this tram was ever so slightly steering away from the old route and now I have the uneasy sensation of not knowing what the destination is.

Father White does not share my doubts of course. Later in his article he declares :

"The Australian [?] Church of the next decade will be both exciting and challenging. We may not have quite so many regular church-goers at the end of the decade. Gone are the days when people went to Church for social reasons or turned on a church wedding 'to keep up with the Joneses'. The younger generation today is too honest for that kind of nonsense."

This statement, taken with one I had from Father White privately—for of course I have already told him privately what I think!—leads me to infer that the new breed of shepherd is quite philosophic about the lost sheep. His concern is with "the committed". Declining to share my pessimism, Father White wrote that the Church was more alive today than it had been for centuries, adding, however, that "Certainly those who were mere hangers-on are now falling away, and will, I feel, continue to do so. But these are people who were never really committed anyhow". This kind of argument rings a very mournful bell indeed. It says: "They were expendable".

But Father White finds his consolation in the numbers of people "in every walk of life" to whom the Church is "reaching out". They are, he says "listening to it and asking it to show them the way in their efforts to find answers to all the moral and social issues of our time". But he himself—and I turn back now to the *Age* article—is a little surprised at the kind of enquirer he mostly has to deal with

"Surprisingly few were concerned directly about their own relationship with God, or about what life after death might or might not offer them."

So the Catholic Enquiry Centre has revised its correspondence course in answer to the questions submitted;

but the answers given, however sound, will never become the right answers for the persons concerned unless they *do* realise that their first concern is to be concerned with God. After that, the answers come easily.

I do not think I merely imagine we are hearing more and more about the world and less about God. I listen in a great deal to comments by the young on what is being served up to them as religion. A year or so back I heard a teenage girl say: "We spent the whole year talking about freedom. Nobody knew what it was all about, not even the teacher. We kept asking her why we had to read all about that stuff. She didn't know. By third term we were so sick of Freedom we'd have been delighted if someone suggested locking us all up!"

One of my little grand-daughters has to do her Prep. year in a State School, so she attends catechism class on Sunday mornings after Mass. What did she learn today? her Mother keeps asking. It varies from helping Mummy with the washing-up to not being greedy at a party. Anything about God? She looks surprised when you say that. No, she says, with a look in her brown eyes as if to say, "Should there be?"

At her age I had learned a whole undigested chapter of the old Penny Catechism. I wasn't expected to understand it. I was expected to learn it.

It was like a solid bulb you planted in your brain which, with God's grace to nourish it, grew and flowered into living Faith. How could a child comprehend Mysteries? Who but God comprehends Mysteries? But the child has the right to know that they exist, these Mysteries!

I am tired of being told that the older generation must learn to submit to change. The older generation wants to know why. The Church is not like a woman, surely, who shifts the furniture around just to break the monotony? Yet that is the kind of answer sometimes given. The young are bored at Mass! The young must not be bored! God help us!

Below we print an address given in Vancouver to Canadian members of Catholics United for the Faith (CUF) by Father John Mole, OMI, Editor of *Christian Communications* and an expert on his subject. The betrayal of the Church by the Catholic Press during the past ten years is one of the most shoddy of a shoddy set of post-conciliar stories. Naturally enough, the "Catholic" Press has given it no prominence. The context is Canadian but, with some magnificent exceptions, Father Mole's justified criticism includes the United States and European scenes.

Truth about the Catholic Media

REV. JOHN W. MOLE, O.M.I.

I WOULD suggest that any indignation my talk is likely to arouse be directed at the black sheep rather than at the pseudo-sheep; that is at the faithless rather than at the false prophets. And this for two reasons: first, it is the fault of the black sheep that the wolves are now getting into the flock; secondly, inasmuch as we are all sinners, we are all, at one time or another, in some way or another, black sheep and faithless prophets. After all, the wolf is not an ignoble beast and, in a materialistic world like ours to the making of which all sinners contribute, it is inevitable that men be wolves to one another: *homo homini lupus*. Solzhenitsyn's *Gulag Archipeligo* tells us how much man can be a wolf to man in a nation wholly governed by a materialistic outlook. And, as nothing seems to be able to stop the world from being overrun by the wolves from the steppes of Soviet Russia—Solzhenitsyn himself warns us about this—we may well have to resign ourselves to being swallowed up as Jonah was by the beast of the deep.

By the mercy of God we can hope to prove as indigestible as Jonah was in the belly of the beast, but let us not forget that he got there by his own fault. He was a black sheep until he ceased being a faithless prophet. Even St. Peter was for a brief, but very black, hour a faithless prophet.

Black Sheep in the Catholic Media

Now who are the black sheep in the field of the Catholic media? They are those whose policy is not to uphold truth but only opinion. And they present as opinion even what the Church teaches to be true. The incertitude thus spread among Catholics about the truths by which they should live makes them vulnerable to the wolves in sheep's clothing who rush in to present the pseudo-truth of Marx as if it were the truth of Christ. These are the so-called "theologians of revolution".

The ink which flooded over *Humanae Vitae* left in its wake a widespread attitude among Catholics that what the Church teaches as true can be received as opinion. This encyclical was even referred to as the opinion of one man and it was asked, What right has one man to impose his opinion on the whole Church? As Douglas Roche of the *Western Catholic Reporter* saw it, *Humanae Vitae* gave birth to the "right of dissent". But this so-called "right" had been conceived five years before in the minds of the Catholic journalists who staged a successful campaign of epithets against the decree *Inter Mirifica* of the Second Vatican Council in order to discredit this document on the media of social communication. They succeeded because the bishops as a whole did not realize what was happening and remained silent even though they had fully engaged their pastoral authority in laying down the rule of Article 14 of *Inter Mirifica* that the role of the Catholic press should be to give "birth, strength and growth to a public opinion that is consonant with natural law and Catholic teachings and principles". Because this rule was disregarded, the faithful were plunged into confusion in the face of the most furious onslaught that have ever been seen in the history of the Church against the morality proper to Christian matrimony. When this morality is robbed of its grandeur so that it can no longer shine as an ideal which the People of

God strive mightily to uphold, a dark age must inevitably descend on the whole of mankind. How dark that age will be was presaged in Canada in 1968 when a Catholic Prime Minister and a Catholic Minister of Justice forced the Catholic members of the government to vote against their conscience on the question of abortion on the pretext that the government had nothing to do with the morality of the question, only the legality.

The success of the attack on *Inter Mirifica* prompted further attacks on other teachings of Vatican II in regard to the exemplary role of Catholic education and that of the religious community in making the light of the Gospel shine in the world by living it to perfection. Thereafter it became commonplace for influential organs of the Catholic Press to promote the primacy of opinion in a secular age over the truths taught by the Church.

At a Catholic Press Association meeting in Toledo, Ohio, in 1966, the editor of *Christian Communications* was introduced, as one who had defended *Inter Mirifica*, to the bishop who then represented the American hierarchy to the Catholic Press. The following exchange took place: Bishop, "That is a document I prefer to forget". Editor, "It is *your* document". Bishop, "It is not my document". Editor, "It is one of the sixteen documents of the 2,500 bishops of the Second Vatican Council and if you allow one of them to be discredited, how are you going to hold the line on the other fifteen? For as you know, there are plenty of people promoting programs of reform of the Church that have nothing to do with the directives of Vatican II". The bishop then walked away and, two years later, *Humanae Vitae* caused him to walk completely out of the Church.

Liberalism and Vandalism

A European cardinal, while on a lecture tour in Canada some years ago, went round dividing Catholics into two categories: "conservatives" who think that Vatican II is the root of all evils; and "liberals" who think otherwise. Such dichotomies are dear to a whole class of writers who, during and after the Second Vatican Council, acquired their reputations as "journalists" and/or "theologians" in this easy and deceptive way. But the conservative-liberal

dichotomy does not correspond to the rich variety of the Christian witness of the largest number of bishops ever assembled in a general ecumenical council and it does not correspond to the sentiments of hundreds of millions of Catholics of every tongue and race and nation who people the many mansions of the House of God. Is Christ who says, "Even though heaven and earth shall pass away, My word shall not pass away" a "conservative" or a "liberal?" Even to ask the question shows how ridiculous it is. *His* dichotomy is that of the wise and foolish virgins—those who keep the lamp of Faith burning bright and those who do not. Moreover the bewildered, and sometimes eccentric, obstructiveness of "traditionalist" groups here and there, hurt to the quick by the peremptoriness with which pious customs and even, it seemed to them, beliefs were swept away (for *lex orandi est lex credendi*) has been nothing compared to the enormous destructiveness of so-called "liberals". For much of what has been called "liberalism" has been nothing but vandalism.

And the chief act, and source of all subsequent, vandalism perpetrated against the program of Vatican II was the discrediting of *Inter Mirifica*, one of its first two documents to be promulgated. Before this document was finally voted in November, 1963, it was vehemently campaigned against by a group of five American Catholic journalists by means of manifestos distributed amongst the Council Fathers urging them to vote against it. The manner in which this was done was also vandalistic. At one time, the Secretary General of the Council, accompanied by papal gendarmes, had to descend on the distributors of one of the manifestos to put an end to the disorder they were causing at the entrance of St. Peter's Basilica. The Protestant observer, MacAfee Brown, who wrote one of the manifestos, reveals in his commentary in Father Abbot's *Documents of Vatican II* that the distribution of these manifestos was "timed to block the vote". The reason for these violent objections against *Inter Mirifica* was very obscure at the time. It was attacked not with arguments but with epithets and, subsequently, it was not criticized but ostracized as if the intention were to consign it to oblivion so that the Church would say, as the bishop I have referred to actually did say, "That is a document I prefer to forget". However, several years

later, the reason for the discrediting of *Inter Mirifica* was revealed, not by the original attackers, but by persons occupying key positions in the International Catholic Union of the Press (ICUP).

The ICUP and Paul VI

The ICUP is one of three international Catholic media organizations—for press, cinema, and broadcasting—accredited by the Holy See to represent the Universal Church in the domain of international relations broadly presided over by the United Nations Educational Scientific and Cultural Organizations (UNESCO).

At the 9th Congress of the ICUP at Luxembourg in 1971, held on the theme "Public Opinion in the Church", occurred a disgraceful and vandalistic incident similar to that during the Second Vatican Council when confusion was spread as to the worth of *Inter Mirifica*. At this Luxembourg Congress, it was proposed by the Secretary General and accepted by the 250 delegates present that the message sent to them by Cardinal Villot on behalf of the Holy See, and actually read to the Congress by the President of the Pontifical Commission for Social Communication, should be "totally ignored" in the customary telegram of thanks and loyalty to the Holy Father. And as the ICUP made public this decision and the reasons which motivated it, it was thus openly avowed that the telegram of thanks and loyalty to the Pope was in reality a cryptogram administering a rebuke.

Now what Cardinal Villot said in his statement had to be said, considering the extent of the scandal caused during the years between the Second Vatican Council and 1971 by those who propagated opinions in the Catholic Press opposed to what the Church teaches to be true and who represented truths taught by the Church only as opinion. So he said that the teachings of the Church are not to be placed in competition with such opinions. However, this statement was framed not in terms of reproach, but in a spirit of dialogue, for, after all, it was addressed through the ICUP to all Catholic editors and journalists throughout the world, the rank and file of whom had not been unfaithful in this matter. What Cardinal Villot caused to be read

to the Congress was a carefully reasoned and learned discourse offered as the contribution of the Holy See to the study of a crucially important problem that had developed since Vatican II and which this Congress had assembled for the express purpose of studying.

Cardinal Villot postulated that the *fact* that all sorts of disparaging opinions are circulated about the doctrinal, moral and disciplinary positions of the Church is not of itself a criterion of the rectitude of those opinions. And he added, "The cockle can grow with the wheat . . . Discernment is therefore necessary in the matter of public opinion". And what should be discerned by the Catholic journalist is whether the opinions in question are sound or unsound. Now this is not a simplistic and deceptive dichotomy such as that proposed by the Cardinal I mentioned who no doubt picked up this bad habit of speech from the "new breed" of journalists which was spawned during the Second Vatican Council. The distinction between sound and unsound opinion had been critically clarified long before the Council in a famous discourse of Pius XII to the 3rd congress of the ICUP at Rome in 1950.

ICUP and Pius XII

The discourse of Pius XII on the soundness of opinion was well received by the ICUP in 1950 and in fact is regarded as a classical statement in the serious literature on the subject in both the secular and the Catholic field of journalism. He described sound opinion as the attribute of a *normal* society, that is, a society composed of people who are deeply conscious of their personal and social obligations—hence a community of responsible persons who are in real communication with one another. And in such a society, said Pius XII, opinion is the "natural echo, the common resonance of events impinging on the minds and judgments" of such responsible persons who, as a community, wish to respond appropriately to those events. And where such opinion is absent, Pius XII said, such a society is sick. That is, it is a society in which what passes for "public opinion" is "such in name only, a name void of meaning, it is vague rumour, false and superficial impression—nothing resembling an echo awakened in and emanat-

ing from the conscience of society". It is merely a "blind and docile conformism of thoughts and judgments". And on the solid ground of these premises, Pius XII exhorted the Catholic Press to give voice to nothing but sound opinion in order to combat all that is unsound and destructive of truth, as well as of justice and peace.

That then was the position of the Holy See as it was explained to the ICUP in 1950. Now, in 1962, appeared a remarkable work on the subject of unsound opinion, under the title of *Propaganda*, by Jacques Ellul, a theologian of the Reformed Church of France, who is undoubtedly the most perceptive Christian scholar to have yet gone deeply into this question. His book was translated into English in 1965. For Ellul, there is no comparison whatever between opinion in a genuine community of responsible persons, and opinion in a mass society held together only by propaganda dispensed by the mass media and in other ways.

The distinction between sound and unsound opinion formulated by Pius XII in 1950 and which was further clarified a decade later by Jacques Ellul, together with the principle that only sound opinion should be voiced by the Catholic Press, was incorporated by the Fathers of Vatican II in articles 8 and 14 respectively of their decree *Inter Mirifica*. Article 8 concludes that "All (citizens) should therefore strive to ensure the soundness of opinions that form and spread amongst the public, thanks to the modern media of communication". And article 14 states that the role of the Catholic Press should be to give "birth, strength and growth to a public opinion that is consonant with Catholic teachings and principles". So the criterion whereby we can distinguish between authentic opinion that springs naturally and spontaneously from the impact of events on the minds of responsible persons from that which is mere propaganda resulting from the manipulation of men's minds, is whether or not it is consonant with natural or Gospel truth.

Why the Difference?

Now if Pius XII's discourse was well received by the ICUP in 1950, why was *Inter Mirifica*, which was in tune with that discourse, ostracized in 1963? Evidently a new

mood was stirring the Catholic journalists in question and, in fact, they were full of the spirit of secularism and did not consider themselves bound by any ethical standards other than those of the secular field of journalism. As journalists, they maintained that they were first and foremost professionals in the secular sense, not Catholics. And a secular journalist, according to them, can give currency to any kind of opinion without assuming any responsibility as to whether it is consonant with truth. In point of fact this position has two sides in the secular field of journalism. Henry Robinson Luce, for instance, the founder of *Time Magazine* took the side that the journalist is responsible for truth in a discourse at the University of Oregon on Feb. 20th, 1953. I would say that the Catholic journalists in question have taken the side expounded by Leonard W. Doob who wrote a book in the 1950's on *Propaganda and Opinion* in which he reduced anything advanced as truth to the level of mere opinion.

Catholic Press pro-Secularist and anti-Apostolic

This pro-secularist attitude of the "new breed" of Catholic journalists had anti-apostolic undertones. There was in their minds an attitude of rejection of the idea that the Catholic Press is an apostolate and therefore part of the mission of the Church as a whole, for which the bishops are primarily responsible. At the 7th Congress of the ICUP at New York in 1965, which I attended, when the subject of *Inter Mirifica* was brought up (it had been promulgated only two years before and this was the first time the ICUP Congress had met after that event), it was attacked because of what one German editor called "its-old fashioned idea about the Catholic Press being an apostolate". Again at the 9th Congress at Luxembourg, the Secretary General reproached *Inter Mirifica* in his official report for being pro-apostolic.

Here we must look more closely into the question of the apostolicity of the Catholic Press. How is it defined by the Church? Generally speaking, before the drive towards secularization—to which Harvey Cox gave a great impetus with his book *The Secular City* in 1963—the role of the Catholic Press was defined only in vague terms as an apos-

tolate of truth, that is, the truth of our Catholic Faith, and even referred to by some bishops as the right arm of their teaching role. The choice of St. Francis de Sales as patron of the Catholic Press is significant in this respect because he was not a journalist—he was a catechist who used the medium of the press, and even more significantly, he was a bishop. But now the discourse of Pius XII and subsequent clarifications oblige us to make a capital distinction between the truth of doctrines and the truth of events. The primary role of the Catholic Press is not to teach doctrine but to report “events that touch on the life of the Church” (to use the phrase of *Inter Mirifica*). The truths of our Faith are in the domain of certitude whereas the meaning, or truth, of events is in the domain of contingency or probability, about which we can never be fully certain. We can never know the whole truth about an event because it is only a fragment of a larger whole we call history. But we cannot read the future and we shall never know the truth of the whole of history until it is ended. There *are* people, of course, who claim to know the meaning of the whole history and, in consequence, claim to have certitude about the meaning of events. They are called, in the philosophy of history, the “knowers” or the gnostics, from the Latin word *gnoscere*, to know. Hegel and Mark are such gnostics. They claimed to know the whole truth of the meaning of history, and therefore of events.

But the Christian does not have that kind of knowledge. He is a believer, not a knower. He only has the certitude of Faith, the substance of things to be hoped for in the future, “which eye hath not seen, nor ear heard, nor hath it entered into the heart of any man”. But on the authority of Christ and His apostles, he holds what he has been taught as certain. And as he makes his pilgrim’s way through the events and uncertainties of this life, he tries to form a sound opinion as to the meaning of these events and how to respond to them. To be assured of the soundness of his opinions, he compares them with the truths of his Faith. If they are consonant, if they do not contradict his Faith, he follows them. If not, he refuses to be guided by them. And therein lies the apostolic role of the Catholic Press—to report events in such a manner as to reveal their probable meaning, that is, to report them in the light of

natural or Gospel truth. Such is the apostolic role defined by article 14 of *Inter Mirifica*.

Responsibility and Freedom

Now the Catholic journalist can well say, All right, the teaching authority of the Church has defined our apostolic responsibility but what has it to say about our freedom? For freedom is essential to the press, Catholic or secular. Well, as far as the secular press is concerned, the most important declaration on that subject is, to my knowledge, a long essay published by *Time Magazine* on the occasion of its 30th birthday, that is, on March 7th, 1953. This essay was written by a Catholic journalist, Max Ways, at the request of Henry Luce. And it led up to the conclusion that no journalist can use the freedom of his profession in a responsible manner unless he interprets the meaning of the events he reports in the light of a philosophy based on a set of truths, which set of truths was given at the end of the essay. And this essay also was a refutation of the gnostic approach to knowledge—or of the falsehoods proclaimed as truth by gnostic thinkers, who wrongly claim they know the meaning of the whole of history.

To answer the question as far as the Catholic Press is concerned, we can refer to *Inter Mirifica*. But first we must refer to the latest phase in the history of the press. Since the 1940's, the literature on the social role of the press has turned away from emphasis on the freedom of the press to the emphasis on freedom of information, which is not a right vested in the press but in the individual citizen. That is, the citizen has the right to be properly and fully informed by means of a responsible press. The Hutchins Commission on the Freedom of the Press, commissioned by Henry Luce in the 1950's with a budget of a quarter of a million dollars, took the basic stance of the interest of the consumer, not the producer, of journalism, and hence put the accent on the responsibility of the press.

But the principal documentation on this matter is to be found in the proceedings of the United Nations Conference at Geneva in 1948 on the Freedom of Information and of the subsequent debates every year from then on until 1961. The Geneva Conference attracted a galaxy of highly quali-

fied jurists and journalists and an excellent draft was produced. The intention of the United Nations was that this draft would lead to an international convention being signed which would ratify article 19 on freedom of information in the UN Charter. The effort ended in an impasse in 1961 because of the obstinacy of the Communist States in trying to protect the priority of the State over the individual. They agreed to the premisses on which the right is based, and to the essence of the right, but when they came to the conditions under which it could be exercised, they insisted on specifying every conceivable instance in which the State could intervene.

One, and only one international body has so far ratified article 19 of the UN Charter and this is the Catholic Church which, in the Second Vatican Council, in article 5 of *Inter Mirifica* defines, in juridically binding terms, the right of freedom of information. And all that it poses as conditions under which it can be exercised are the ordinary exigences of truth, justice and charity without onerous details. According to a group of scholars specialized in the problem of information in modern society, *Inter Mirifica* shows that the Church has a most enlightened and advanced position on the crucial question. (Cf. *La Revue Nouvelle*, Brussels, Juillet-Août, 1964, pp. 29-85, especially p. 52). So, in addition to the pro-secularist and anti-apostolic attitude which were the reasons of the "new breed" of Catholic journalist for discrediting *Inter Mirifica*, we must also add their illiteracy in such matters.

Cinema and Broadcasting

Besides the ICUP, there is the International Catholic Organization for Cinema (OCIC) and that for broadcasting (UNDA). The latter has always been directed by apostolic men, particularly Father Agnellus Andrew OFM, but the former disgraced itself monumentally in 1968 by awarding its *grand prix* to Pasolini's film *Teorama*. Here again, disregard of the principles of *Inter Mirifica*, articles 6 and 7 of which deal with the relationship between art and morality, was the capital factor. Pasolini's *Teorama* was a kind of theophany or visitation on earth of a celestial personage, obviously meant to be Christ, to a wealthy family in Milan.

The visitor went to bed, in rapid succession, with all four members of the family—the father, the mother, the son and the daughter—and also their servant girl. All four members of the family were destroyed by this encounter — it proved salutary only for the servant because she was a member of the proletariat. This is typical of the Marxist inspiration of the work of Pasolini, a man of genius, but unfortunately of evil genius, his message being that there is no salvation for the bourgeoisie, only for the proletariat —such is the soteriological principle which inspires the Marxist “class struggle”.

What the Church has Done

Now you may well wonder what the Holy See has done, if anything, to remedy this situation. In regard to Catholic international organizations in general, and the three Catholic international media organizations, the situation has been redressed by the adoption in 1972 of new statutes for each of them which affirm their apostolic character in no uncertain terms. And in this matter, I think I am right in surmising that Archbishop Benelli, the Undersecretary of State of Paul VI (Cardinal Villot being the Secretary) has played a decisive and intelligent role. That is the reason incidentally why Archbishop Benelli has been given a bad press by certain Catholic journalists.

Of course, this remedial action has only just begun. Confusion still continues to flourish. At the 10th Congress of the ICUP at Buenos Aires, for instance, the outgoing president declared that we Catholics are no longer in a “community of faith” but in a “community of opinion”.

And again, in 1974, a book on the role of the Catholic journalist, written by John Cooney, religious affairs correspondent of the Dublin *Irish Times*, was published on that theme: that the Church is no longer a community of faith but a community of opinion. This book was published, if you please, by *Veritas*, the publishing arm of the Irish Episcopal Conference, with a complacent preface written by an Irish bishop. And Cooney was hailed editorially by the London *Tablet* as one of the “new breed” of religious correspondents which emerged in consequence of the Second Vatican Council.

Thus it is still being proclaimed that Christ is "The Way, the Opinion and the Life" at a time when the Church is in dire need that the truth be upheld in the face of what Marxist "theologians of revolution" call their "truth".

Theologians of Revolution

Such "theologians of revolution" acquire their knowledge, not by the traditional methods which have produced the greatest theological minds in the history of the Church, but by plunging themselves into the maelstrom of revolutionary action. That was the way that Karl Marx insisted that the philosopher of revolution should gain his knowledge. "The weapon of criticism cannot replace the criticism of weapons" (Gustav Wetter, *Dialectical Materialism*, Praeger, NY., 1958, p. 23). And it is in the context of this theory of knowledge that Gregory Baum says, in a remarkable article entitled "The Christian Left at Detroit" (*The Ecumenist*, Oct., 1975): "Truth . . . cannot be measured by conformity (of the mind) to the given; the norm of truth must be taken from the kind of world knowledge helps to create". And the knowledge of which he speaks is that gained from violent action engaged in by the revolutionary in creating *his* kind of world. By the deeds of men of blood, you shall know what the world is to be like. And what is revolutionary in this theory of knowledge is that it is diametrically opposed to the entire world history of the development of intellectual thought in the Chinese, Indian, Persian and Greek schools of philosophy and religion in the millenium before Christ and perpetuated by the Church in her work of civilisation of the West when she strove for centuries to keep her clerics and her scholars under ecclesiastical law rather than under that of princes. In a word, she insisted that they be exempt from becoming men of blood from the age of thirteen in the incessant armed conflicts that feudal lords waged between themselves until they were induced to go away and fight the armies of Islam. And though she blessed the warriors of the Crusade, she insisted that her theologians be for ever of the order of Melchisedec, King of Salem, which means peace, as well as Priest. And Christ said, "I thing thoughts of peace, not of affliction" (John 29, 11). That is *His* philosophy.

A practical school for the formation of revolutionary "theologians" was founded in Chile in April, 1972, under the name of "Christians for Socialism" which is Marxist-inspired, in opposition to the Christian Democrats who are inspired by the social teachings of the Church. This revolutionary movement, which is both activist and doctrinaire, was founded also in Spain in January, 1973, and in Italy in September, 1973, according to Peter Hebblethwaite, writing in *The Month*, November, 1975. And from the CBC program *Man Alive*, March 2nd, 1976, we gather that it is formed in Canada in the province of Quebec. In the autumn of 1975, the founding fathers of the Latin American movement gathered at Detroit for a week to ululate in chorus with their North American sympathizers and to proclaim that true Marxism "is not necessarily atheistic". (*Michigan Catholic*, Sept. 10/75.) 'Beside its report of this meeting, the *Michigan Catholic* rightly juxtaposed an NC press release of an interview with a Latin American bishop who said, "In Latin America when we speak of socialism, we understand the word to mean Marxist socialism . . . It will not create a better society but only a more oppressive one. Its only equality lies in that all are oppressed, not liberated".

Baum versus Wetter

Gregory Baum devotes the whole of his latest issue of *The Ecumenist* to the Detroit Conference at which he was present. He explains at length that "truth" in the vocabulary of these "theologians" is to be understood in the Hegelian-Marxist sense (hence I take it in the gnostic sense) and not in that of a theology which he derogatorily describes as "static" or "traditional" or "classical" or "academic" because its truth "only confirms and legitimates the word as it now exists". He acknowledges that documents such as Pope Paul VI's *Populorum Progressio*, the Canadian bishops' declaration on the native peoples of Canada and the American bishop's report on the plight of the Apalachian people, all condemn as well as analyze the social injustice in the various regions concerned. But Baum maintains that this kind of judgment is an example of how the Marxist critique "has entered Catholic social teachings". As for the Catholic social teaching that Marxism is incompatible with Christianity, the answer given is that the former offers three

choices: its critique, its strategy and its ideology. This means that a Christian can judge and behave like a Marxist without actually believing in Marxism. Naturally all this is said with great sincerity and in a most disarming manner but listening to it makes one feel like little Red Riding Hood. Baum, of course, is not himself a "theologian of revolution", to become which it is necessary to plunge oneself into the revolutionary struggle of "Christians for Socialism". Nor is he a theologian of the "academic" or "classical" type because this, for him, is not only irrelevant but condones the *status quo* and all the social injustice that is found in the world. He makes no reference to the fact that there is an effective critique of Marxism in the light of perennial philosophy and Catholic theology. Such a critique has existed ever since the German Jesuit, Gustav Wetter, who did all his research in the Russian language, produced a six-hundred page work on *Dialectical Materialism*, first published in Italian in 1947 and subsequently revised and translated into several other languages. It is acknowledged as an important work by Soviet intellectuals themselves who translated it into Russian and were evidently so impressed by Wetter's critique that they omitted it from their translation. They confined their translation to Wetter's internal analysis and to the good points he brought out, such as the superiority of dialectical materialism over the more crass or mechanical variety which has polluted the climate of the western world.

At the end of his concluding chapter, Wetter comes to the crux of the matter: the incompatibility of Christianity and Communism and quotes the words of Pius XI in the encyclical *Divini Redemptoris* addressed to the Catholic episcopate:

"Venerable Brethren, see that the faithful are put on guard against these deceitful methods. Communism is intrinsically evil and therefore no one who desires to save Christian civilization from extinction should render it assistance in any enterprise whatsoever".

These are the words of the Vicar of Christ and they shall not pass away. My friends, we have seen how great has been the attempt to polarize Catholics around the idea that the Church is a "community of opinion". Henceforth we shall see an even greater attempt to polarize Catholics around the pseudo of gnostic "truth" of Marx.

Any Questions

WILLIAM LAWSON, S.J.

The minister of any Sacrament must always "intend to do what the Church does". Does that mean that the Mass of an avant-garde priest who rejects the full doctrine of the Mass is invalid? If so, are the faithful in this country in danger of being present, unwittingly, at invalid "Masses"?

I AM sorry to say that the answer to both questions is Yes. The "intention to do what the Church does" cannot operate against a denial that the Church can do what she claims to do. The priest has to "intend to make the Body and Blood of Our Lord Jesus Christ", as it says in the priest's prayer before Mass, using the language of, amongst other authorities, the Council of Florence. There are priests now who deny that anything is "made" at the Consecration: the presence of Christ is not objective but only subjective—that is, He is present only if you think He is; otherwise He is absent. Some priests do not bother to use the words of Consecration. One I know of says, showing the bread, "This is the bread of fellowship". In France, the official Sunday Missal calls the Mass "simply the memorial of the unique Sacrifice already accomplished", and in that country there are many priests who no longer believe that the Mass is a true Sacrifice, the renewal, not just the memorial, of Calvary.

There is no doubt that the campaign on the European continent to make the Mass more and more like a Protestant Communion Service, not only in externals but also in doctrine, has had a great success. It would be foolish to think "it can't happen here", even if there were no evidence that it is happening. False doctrine, for example "transignification", "transfinalization", instead of transubstantiation, spreads like an epidemic. "A lie can get twice round the world while the truth is lacing up its boots". It would

be astonishing if all the priests in England held the true doctrine of the Holy Eucharist. Some Masses are likely to be invalid.

The situation of the faithful is made dreadful by the slightest uncertainty — and all I can suggest is that you look, in priests, for the signs of orthodoxy.

What sort of arguments are used to support the claim, which I have heard someone make, that the Russian Orthodox Church is the one true Church of Christ?

I should like to know the arguments myself, as I think they must be laboriously ingenious. A straightforward account of the Russian Orthodox Church shows it to be the product of two schisms, and to be under the control, during most of its history, of the civil power.

Christianity came to Russia from Constantinople, before the Great Schism of West and East in 1054. In that year the Russian Catholics supported the East against the West, and so they became schismatics. They had a vigorous life for centuries, their monasteries being especially influential; but they were fiercely anti-Roman, and they persecuted the Roman Catholic minority. For a time they broke off relations with the Greek Orthodox Church, of which they were constitutionally a part, in protest against Greek negotiations with Rome. In 1589 they achieved independence under a Patriarch of Moscow.

The Orthodox Churches have always been closely related to the civil power; and the Russian Church was completely subjugated by Peter the Great who, in 1720, controlled it through a lay synod, whose members did not even have to be Christians. That pattern has been repeated under Communism. Many bishops, priests, monks and nuns, and laity suffered savage persecution for their faith. Survival, for the rest, was conditional on their acceptance of domination by the State. The Russian Orthodox Church is now strictly controlled by the Communists. There must be many members of the Patry amongst the clergy, and many others who are subservient; and they live not only in Russia but also in communities of exiled Russians. I cannot

accept as serious the claim to be "the one true Church" by a Church which renders to Caesar far more than he has any right to.

Lucifer rebelled against God, wanting to be equal to God; and he was cast out of heaven. How did sin get into heaven ?

Thank God you have not solved your problem, modernist fashion, by dismissing angels, good and bad, from the scene. Dismissed by the modernists, they are still there, as we are assured by the infallible statement of the Fourth Lateran Council: "God created both orders of creation, spiritual and corporeal, that is the angelic order and the earthly . . . The devil and other wicked spirits were made by God good by nature, but of themselves became bad". Your belief puts you in the way of understanding the strength and splendour of angels, the malicious, destructive purpose of devils, the triumph of Christ over the Adversary, and our own inescapable involvement in that cosmic battle.

The answer to the puzzle of the origin of sin in heaven lies in a consideration of the angelic nature which was created by God and was therefore good. The angels, at their creation out of nothing, were pure spirits, of unimaginable power and beauty. They were not confirmed in grace, but were intended to share the divine life through Christ, by the communication of supernatural life, His sanctifying grace. That gift of God, which is the gift of God's own love, must, of necessity, be accepted freely—love is free, or it is not love. Acceptance has to be by the will in free exercise. It was in that test, not arbitrarily imposed but arising out of the very essence of love and liberty, that the devil and his angels failed.

The Church has not defined the nature of the test, and Fathers of the Church like St. Augustine and great theologians like St. Thomas have speculated on what the test may have been. It would seem to have included some knowledge of the Incarnation of the Word of God and the elevation of human nature in the hypostatic union; and the sin of Lucifer could have been envy of human beings, or pride in refusing to worship God when "He emptied Himself, taking the form of a servant".

Book Review

Curriculum Christianity—Crisis in the Classroom by Various Authors; Unity Press; £1.00.

A nation which educates its children in spiritual things, which teaches them to respect and revere religion, which shows them how Christianity, more than any other force, has shaped the history and culture of the society in which they live is a nation with its priorities right. It is a nation which is unlikely to take kindly to being re-shaped into what the humanists — and more especially their Marxist allies — would want it to be.

Those who have been fighting to force the removal of the teaching of religion and, more importantly, the teaching of Christianity, from our State schools, have been hard-working, committed, enthusiastic, and optimistic. Not so, unfortunately, those who have been attempting to uphold the teaching of Christianity in the State school. We Christians have been shy, reserved, embarrassed, and—dare I say it—afraid. We allowed the arguments about “indoctrination of the young” and “forcing one particular religion on a multi-cultural and multi-racial society” and “thwarting a child’s natural independence of thought” to shriek above our own whispers about the right of every child to study Christianity, the enrichment that the study of religion in general can bring to the developing mind, and the impossibility of trying to explain history, art, literature, music, and so much else without some information about Christianity. Now, at last, however, Christians are beginning to fight back. And, as is increasingly happening nowadays (I would cite the pro-life, anti-abortion battle as another striking example) the leadership is coming from the young. It is not a desperate, frightened attempt to retain some semblance of Christian teaching in Britain’s schools that the young are promoting, but a full-hearted and sensitive discussion of the whole subject, which unashamedly takes as its premise that children have the right to study and learn Christ’s

message as it is found in the Gospels, and which sees those who would remove Christianity from its special place in the curriculum as crude, narrow-minded, ill-informed, and out of touch with what parents, teachers and pupils really want from modern education.

The Youth Working Party of the Order of Christian Unity (an interdenominational body concerned with upholding Christian Ethics in society) organised a one-day seminar at the end of 1976 to draw attention to the current problems of religious education, and to suggest positive solutions. They have now published a report of the conference in the form of a highly readable paperback book *Curriculum Christianity — Crisis in the Classroom*, with chapters by all the main contributors to the conference, including Raymond Johnston, formerly lecturer in education at Newcastle University, Lord Blake, Provost of Queen's College, Oxford, Dr. Rhodes Boyson, M.P., former headmaster of a boys' comprehensive school, and Lord Longford. This book—it is edited by Frances Tulloch, a young Anglican who founded the Youth Working Party and is its current chairman—provides the answers for those who are truly concerned about this question of religion in State schools. That should include every practising Catholic, for while we (rightly) express concern about what is going on in our own Catholic schools we ought to take an active interest in the wider educational scene. If Christianity is ever forced out of our State schools—and if we fail to take appropriate action along the lines suggested in this book—then we are blind if we cannot see the implications this has for our Catholic schools.

The current position regarding religion in State schools is not a happy one. Although the law lays down that religious education shall be given, it is by no means specific about the *kind* of religion that should be taught (although it is dishonest of humanists to pretend that in 1944 Parliament did not have Christianity specifically in mind). The enemies of Christianity have not allowed this magnificent opportunity for pushing their philosophies to go unnoticed. Every sort of political creed has been found in Britain's classrooms over the last decade

—Marxism included. This fact has only hit the headlines when those with a genuine interest in religion have challenged the content and style of some of the educational programmes devised. But even where the content has been less overtly political, religion lessons have suffered appallingly through silly attempts—supported by well-meaning Christians to be “wide-ranging” and trendy. Programmes for a term’s activities might include visits to mosques and lessons in “comparative religion” (this for eight- and nine-year olds) and the celebration of the major religious festival of the year with the Christian ones quashed in at the bottom of the page as an after-thought. One student teacher described to me how they were encouraged to invite a speaker from the local Moslem community who, after telling the children about his beliefs, could lead them in prayer at the end. “I found myself wondering what the lecturer would have said if I’d suggested inviting the local Catholic priest to tell the children about his Faith and lead them in the ‘Our Father’.” The idea would have been considered absurd—one wouldn’t have dared to suggest it”.

Curriculum Christianity — Crisis in the Classroom takes a long and thoughtful look at some of these problems. Lord Blake puts, brilliantly, the case for including Christianity in the curriculum because of its total link with the development of our civilisation. Raymond Johnston’s contribution is my personal favourite and he brings out some fascinating facts from surveys which show that parents and teachers want religious education for their children, and want it to have a Christian content. Dr. Rhodes Boyson speaks forcefully and refreshingly against the “vague and spineless hotch-potch” which so often passes for religious education today. The whole book is free from clichés and muddled thinking. It offers an opportunity for genuine ecumenical action with those of other Christian denominations who share a commitment to the teachings of Our Lord and a desire that these should be communicated to children in this country’s schools.

Joanna Nash